MALACHI.

THE STRUCTURE OF THE BOOK AS A WHOLE.

(*Division.*)

ℶ² | **A**¹ | 1. 1–5. NATIONAL ELECTION.
A² | 1. 6—4. 6. NATIONAL REJECTION.

For the CANONICAL order and place of the Prophets, see Ap. 1, and pp. 1206 and 1207.
For the CHRONOLOGICAL order of the Prophets, see Ap. 77.
For the Inter-relation of the Prophetic Books, see Ap. 78.
For the *Formulæ* of Prophetic utterance, see Ap. 82.
For References to the Pentateuch by the Prophets, see Ap. 92.
For the Inter-relation of the Minor (or Shorter) Prophets, see pp. 1206 and 1207.

Malachi is one of the six undated Minor (or Shorter) Prophets. His book shows that the Temple-worship, with its sacrifices, &c., had been fully restored; but the ceremonial formalism and hypocrisy, which culminated in the days of our Lord's ministry, are seen actively at work.

No sooner were the restraining influences of Ezra and Nehemiah removed, than the corruption began; and went on apace, as evidenced by Mal. 1. 7, 8; 3. 8, &c.

From the "Restoration" and the First Passover to the birth of Messiah was exactly 400 years, the last great period of Probation (40 × 10; see Ap. 10). It was the great testing-time given to the Nation *in the Land.*

If we take the date of Malachi as being 400 years before the anointing of Messiah and the commencement of His Ministry (A.D. 26), then we have, reckoning back from A.D. 26, the year 374 B.C. This gives *thirty years* from the Restoration to the condition of the Nation described in this prophecy, and twenty-nine clear years from Ezra's last date (1st Nisan, 403 B.C.): a period amply sufficient for the terrible declension of which Malachi speaks. Milner, in his valuable Church History, remarks that great reformations seldom seem to last in their purity more than thirty years.

If this be so, then Malachi may be dated as about 374 B.C., thirty years after the commencement of the Temple-worship, which marked the beginning of the 400 years till the birth of THE Messenger (John the Baptist), and of THE MESSIAH. (See Ap. 77. 9.)

MALACHI.

A¹ A¹ (p. 1297) 374

1 THE °burden of the word of °the LORD °to Israel °by °Malachi.

2 °"I have loved you, °saith ¹the LORD.
Yet ye say, 'Wherein hast Thou loved us?'
Was not °Esau °Jacob's brother? °saith ¹the LORD: yet **I loved °Jacob,**

3 **And I hated ²Esau,** and laid his mountains and his heritage waste for the °dragons of the wilderness.

B² **4** Whereas Edom saith, 'We are °impoverished, but we will return and build the desolate places;'

A³ thus °saith °the LORD of hosts, They shall build, but I will throw down; and they shall call them, The °border of °wickedness, and, The people against whom ¹the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, ¹'The LORD will be magnified from the ⁴border of Israel.'

A² C F¹ H **6** °A son honoureth *his* father, and a servant his °master: °if then I *be* a Father, where *is* Mine honour? and if I *be* a Master, where *is* My fear? ⁴saith ⁴the LORD of hosts unto you, O priests, that despise °My name. And ye say, 'Wherein have we despised Thy name?'

7 °Ye °offer polluted bread upon Mine altar; and ye say, 'Wherein have we polluted Thee?' In that ye say, 'The table of ¹the LORD °*is* contemptible.'

8 And °if ye ⁷offer the blind for sacrifice, ⁷*is it* not° evil? and if ye ⁷offer the lame °and sick, ⁷*is it* not° evil? ⁷offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith ⁴the LORD of hosts.

9 And now, °I pray you, beseech °GOD that He will be gracious unto us: °this hath been °by your means: will He °regard your persons? ⁴saith ⁴the LORD of hosts.

10 Who *is there* even among °you that would shut the doors *for nought?* neither do ye kindle *fire* on Mine altar for nought. I have no pleasure in you, ⁴saith ⁴the LORD of hosts, neither will I accept an °offering at your hand.

J **11** °For from the rising of the sun even unto the going down of the same My name *shall be* great among the °Gentiles; and in every place incense *shall be* ⁷offered unto My name, and a pure ¹⁰offering: for My name *shall be* great among the °heathen, ⁴saith ⁴the LORD of hosts.

G H **12** But ye have profaned °it, in that ye say,

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1. 1-5 (**A**¹, p. 1296). NATIONAL ELECTION. (*Repeated Alternation.*)

A¹ | A¹ | 1, 2–. Words of Jehovah to Israel: of His love.
B¹ | –2–. Israel's answer.
A² | –2, 3. Words of Jehovah to Israel: of His love.
B² | 4–. Edom's answer.
A³ | –4, 5. Words of Jehovah to Israel: of His love.

1 burden. See note on Isa. 13. 1; and cp. Zech. 9. 1; 12. 1, &c. the LORD. Heb. Jehovah. Ap. 4. II. to. Not "concerning". by = by the hand of. Malachi. Heb. = My messenger, relating to the five messengers in this book: see Ap. 10. (1) Malachi himself (1. 1); (2) the true Priest (2. 7); (3) John the Baptist (3. 1–); (4) the Messiah Himself (3. –1–3); (5) Elijah (4. 5). This last prophecy introduces the great fulfilment of Jehovah's prophecy by Moses, the first prophet to Israel, in Deut. 18. 15–19. Cp. Acts 3. 18–26; 7. 37.

2 I have loved you. Ref. to Pent. (Deut. 7. 8; 10. 15; 33. 3). saith = hath said. Quoted in Rom. 9. 13. Esau Jacob's. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for their posterities. Quoted in Rom. 9. 13. saith the LORD = [is] Jehovah's oracle.

3 dragons = jackals. Cp. Isa. 13. 22; 34. 13. Jer. 9. 11; 10. 22; 49. 33; 51. 37.

4 impoverished: or, beaten down. saith = hath said. the LORD of hosts. This expression occurs twenty-four times in this prophecy, and gives its character to the whole, as in Zechariah. border: or, territory. wickedness = lawlessness. Heb. *rāshā'*. Ap. 44. x.

1. 6—4. 6 (**A**², p. 1296). NATIONAL REJECTION. (*Extended Alternation.*)

A² | C | 1. 6—2. 16. Israel's *deeds* reproved.
D | 2. 17. Israel's *words* reproved.
E | 3. 1–6. Jehovah's Messenger. Purging all.
C | 3. 7–12. Israel's *deeds* reproved.
D | 3. 13—4. 4. Israel's *words* reproved.
E | 4. 5, 6. Jehovah's Messenger. Restoring all.

1. 6—2. 16 (C, above). ISRAEL'S *DEEDS* REPROVED. (*Division.*)

C | F¹ | 1. 6–14. Priests and People. Ceremonial.
F² | 2. 1–16. Priests and People. Moral.

1. 6-14 (F¹, above). PRIESTS AND PEOPLE. CEREMONIAL. (*Alternation.*)

F¹ | G | H | 6–10. Sinful offerings. Priests.
J | 11. Jehovah will yet be honoured by a pure offering.
G | *H* | 12–14–. Sinful offerings. People.
J | –14. Jehovah will yet be great among the peoples.

6 A son, &c. Ref. to Pent. (Ex. 20. 12), Ap. 92. Note the Fig. *Anacœnōsis* (Ap. 6). An appeal to opponents as having a common interest. Cp. Isa. 5. 4. Luke 11. 19. Acts 4. 19. 1 Cor. 4. 21; 10. 15; 11. 13, 14. Gal. 4. 21. master. The Heb. accents place the chief pause here, where the statement ends on which the appeal is based. if then I, &c. These two appeals are marked off by minor accents. My name: which is again marked off for special emphasis. (1) The argument is based on natural reverence; (2) the breach is shown in the case of Israel (Isa. 41. 8. Hos. 11. 1); (3) the conclusion being that the priests were the guilty cause. **7** Ye offer, &c. Ref. to Pent. (Deut. 15. 21). Ap. 92. offer = bring nigh. Heb. *nāgash*. Ap. 43. I. ii. is = it [is]. **8** if ye offer the blind, &c. Ref. to Pent. (Lev. 22. 22. Deut. 15. 21). Ap. 92. and sick, is it not = and sick [saying], it is not evil. evil. Heb. *rā'a'*. Ap. 44. viii. **9** I pray you, &c. Fig. *Irony*. Ap. 6. GOD. Heb. El. Ap. 4. IV. this hath been = this hath come to pass. by your means = at your hands. regard = accept. **10** you. Emph. i. e. you [priests]. offering = a gift-offering. Heb. *minchāh*. Ap. 43. II. iii. **11** For. See the Structure ("J" and "*J*", above) for the commentary. Gentiles = nations. heathen = nations, or Gentiles. **12** it = Me. "Me" was the reading in the primitive text; but the *Sōpherīm* state that they altered *'ōthī* (Me) to *'ōthō* (him, or it) out of a (mistaken) sense of reverence. See Ap. 33. Cp. 3. 9; and Ezek. 13. 19.

374 'The °table of °the LORD* [7] *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.'
13 Ye said also, °'Behold, what a weariness *is it!*' °and ye have °snuffed at °it, [4]saith [4]the LORD of hosts; °and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an [10]offering: °should I accept this of your hand? [4]saith [1]the LORD.
14 But cursed *be* the deceiver, which °hath in his flock a male, and voweth, and sacrificeth unto [12]the LORD* a corrupt thing:
J for I *am* a great King, [4]saith [4]the LORD of hosts, and My name *is* dreadful among the [11]heathen.

F² K¹ L N (p. 1298) **2** And now, O ye °priests, °this commandment *is* for you.
2 °If ye will not hear, and if ye will not lay *it* to heart, to give glory unto °My name, °saith °the LORD of hosts,
O I will even °send a curse upon you, and I will °curse your blessings: yea, I have cursed them already, because ye do not lay *it* to heart.
3 °Behold, I will °corrupt your seed, and spread °dung upon your faces, *even* the °dung of your solemn °feasts; and *one* shall take you away with °it.
4 And ye shall know that I have sent this commandment unto you, that My covenant might °be with Levi, [2]saith [2]the LORD of hosts.
M 5 °My covenant was with him of life and peace; and °I gave them to him *for* the fear wherewith he feared Me, and °was afraid before My name.
6 The law of truth was °in his mouth, °and iniquity was not found in his lips: he walked with Me in peace and equity, and did turn many away °from iniquity.
7 For °the priest's lips should keep °knowledge, and °they should seek the law at his mouth: for he *is* the messenger of [2]the LORD of hosts.
L N 8 But ye are departed out of the way; ye have caused many to stumble at the law; ye have °corrupted the covenant of Levi, [2]saith [2]the LORD of hosts.
O 9 "Therefore have I also made you contemptible and base before all the °People, °according as ye have not kept My ways, but have °been partial °in the law."
K² P¹ 10 °Have we not all one Father? hath not one °GOD created us? why do we deal °treacherously °every man against his brother, by profaning the covenant of our fathers?
11 °Judah hath dealt [10]treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the °holiness of °the LORD °which He loved, and hath married the daughter of a °strange [10]GOD.

table: i.e. the altar.
the LORD* = Jehovah (Ap. 4. II). Heb. *Adonai*. Ap. 4. VIII (2). But this is one of the 134 places which the *Sōpherīm* say they altered Jehovah to "Adonai".
13 Behold. Fig. *Asterismos*. Ap. 6.
and. Note the Fig. *Polysyndeton* (Ap. 6).
snuffed = puffed. "Snuffed" is an archaism for "sniffed" = complained by snivelling: i.e. pooh-poohed.
it = My altar. See note on *v.* 12.
should I accept, &c. Ref. to Pent. (Lev. 22. 20). Ap. 92.
14 hath. Heb. *yēsh*. See note on Lam. 1. 12.

2. 1-16 (F², p. 1297). PRIESTS AND PEOPLE. MORAL. (*Division.*)

F² | K¹ | 1-9. The Priests reproved.
F² | K² | 10-16. The People reproved.

2. 1-9 (K¹, above). THE PRIESTS REPROVED (*Introversion and Alternation.*)

K¹ | L | N | 1, 2-. Commandment given.
K¹ | L | O | -2-4. Punishment threatened.
K¹ | L | M | 5-7. Covenant with LEVI.
K¹ | *L* | *N* | 8. Commandment disobeyed.
K¹ | *L* | *O* | 9. Punishment administered.

1 priests. See the Structures, above.
this commandment. As to reformation.
2 If ye will not hear. Ref. to Pent. (Lev. 26. 14. Deut. 28. 15). Ap. 92.
My name. See note on Ps. 20. 1.
the LORD of hosts. See note on 1. 4.
saith = hath said.
send a curse = send the curse. Ref. to Pent. (Deut. 28. 20). Ap. 92.
curse your blessings. Ref. to Pent. (Deut. 28. 2).
3 Behold. Fig. *Asterismos*. Ap. 6.
corrupt = rebuke; as in 3. 11. Ps. 106. 9. Isa. 17. 13. Heb. *gā'ar*. Occurs fourteen times. Always rendered "rebuke" except here, and Jer. 29. 27 ("reproved").
dung = refuse; always sacrificial. Occ. seven times.
feasts. Put by Fig. *Metonymy* (of Adjunct), Ap. 6, for the sacrifices offered at the feasts.
it: i.e. the refuse. **4** be = continue.
5 My covenant was with him. Ref. to Pent. (Num. 25. 10-13. Deut. 33. 8, 9, 10). Ap. 92.
I gave them, &c.: I gave this "life" and "peace" to him [Levi] as an awe-inspiring, reverend characteristic; because he stood in awe of Me. There seems to be a distinct ref. to Phineas (see the refs. above). But there seems to be a distinct ref. to Levi also (Ex. 32. 26-29), in the first place, at any rate. Heb. *mōrā'* = that which makes awe felt.
was afraid before = abased himself.
6 in his mouth: i.e. for teaching.
and iniquity. Heb. *'āval*. Ap. 44. iv.
from iniquity. Heb. *'āvah*. Ap. 44. vi.
7 the priest's lips, &c. This was the first duty of the priests, and was more important than their ceremonial duties. Ref. to Pent. (Lev. 10. 11. Deut. 17. 11; 33. 10). Ap. 92. knowledge: i.e. esp. of the law.
they: i.e. the People; according to Deut. 17. 9-11.
8 corrupted = made void.
9 People = peoples: i.e. the tribes.
according as = because, or, in so far as.
been partial = had respect of persons. Cp. Jas. 2. 4.
in = in [administering] the law.

2. 10-16 (K², above). THE PEOPLE REPROVED. (*Repeated Alternation.*)

K² | P¹ | 10, 11. Judah's treachery.
K² | Q¹ | 12. Jehovah's warning.
K² | P² | 13-15-. Judah's treachery.
K² | Q² | -15. Jehovah's warning.
K² | P³ | 16-. Judah's treachery.
K² | Q³ | -16. Jehovah's warning.

10 Have we not all . . . created us? = [Ye say] Have we not, &c., as in *v.* 14. Fig. *Parœmia*. Ap. 6. See John 8. 33, 39, 41, &c. GOD. Heb. El. Ap. 4. IV. treacherously: or, faithlessly. Used of faithlessness to the marriage bond. every man. Heb. *'ish*. Ap. 14. II. **11** Judah, &c. See Jer. 3. 7, 8, 20; 5. 11, &c. holiness = Holy Place, or Sanctuary. the LORD. Heb. Jehovah. Ap. 4 II. which: i.e. the Sanctuary. strange = foreign: i.e. a woman temple-worshipper of a foreign god.

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12 [11]The LORD will cut off the °man that doeth this, °the master and the °scholar, out of the °tabernacles of Jacob, and him that °offereth an °offering unto [2]the LORD of hosts.

P²

13 And this have ye done again, covering the altar of [11]the LORD with °tears, with °weeping, and with °crying out, insomuch that He regardeth not the [12]offering any more, or receiveth *it* with good will at your hand.

14 Yet ye say, °"Wherefore?" Because [11]the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt [10]treacherously: yet *is* she thy °companion, and the wife of thy covenant.

15 And did not He °make one? °Yet had He the residue of the °spirit. °And wherefore °one? That he might seek a godly seed.

Q²

Therefore °take heed to °your °spirit, and let none deal [10]treacherously against the wife of his youth.

P³

16 °For [11]the LORD, the °God of Israel, °saith °that He hateth °putting away: "for *one* covereth violence °with his garment," saith [2]the LORD of hosts:

Q³

therefore take heed to your [15]spirit, that ye deal not [10]treacherously."

D (p. 1297)

17 Ye have wearied [11]the LORD with your words. Yet ye °say, "Wherein have we wearied *Him?*" When ye say, °"Every one that doeth °evil *is* good in the sight of [2]the LORD, and He delighteth in them;" or, "Where *is* the [16]God of judgment?"

E R (p. 1299)

3 °**"Behold, I will send °My messenger, and he shall °prepare the way before Me:** and °the Lord, Whom ye seek, shall °suddenly come to His temple, even the messenger of the covenant, whom ye delight in: °behold, He shall come, °saith °the LORD of hosts.

2 But °who may °abide the day of His coming? and who shall stand when He appeareth?

S

for He *is* like a refiner's fire, and like fullers' °sope:

3 And He shall sit *as* a refiner and purifier of silver: and °He shall purify the sons of Levi, and purge them as gold and silver, that they may °offer unto °the LORD an °offering in righteousness.

4 °Then shall the °offering of Judah and Jerusalem be °pleasant unto [3]the LORD, as in the °days of old, and as in °former years.

R

5 And I will come near to you to judgment; and °I will be a swift witness against °the sorcerers, °and against the °adulterers, °and against °false swearers, °and against those that °oppress the hireling in *his* wages, the widow, °and °the fatherless, °and that turn

12 man. Heb. *'ish.* Ap. 14. II.
the master and the scholar = wakener and answerer. Referring to the Temple watchers (Ps. 134. 1).
tabernacles = tents.
offereth = bringeth near. Heb. *nāgash*, as in 1. 7, 8, 11; 3. 3. Ap. 43. I. ii.
offering = a meal-offering. Heb. *minchāh.* Ap. 43. II. iii.
13 tears . . . weeping . . . crying out: i.e. of the wronged wives and children.
14 Wherefore? Supply the *Ellipsis*: "Wherefore [doth He not accept it]?"
companion = consort, or mate.
15 Modern critics pronounce this as being "a difficult and certainly corrupt passage"; but it is only elliptical.
make one? = make [of twain] one flesh? Ref. to Pent. (Gen. 2. 24). Ap. 92.
Yet had He, &c. And therefore could have made more than one wife for Adam.
spirit. Heb. *rūach.* Ap. 9.
And wherefore one? = And what [did] that one [Abraham] who [was] seeking a seed of (or from) God? Heb. *zera'* (as in Gen. 21. 12; see note there). The logical *Ellipsis* must be further supplied: "Was Abraham faithless to Sarah and did he ill-treat her when he took an additional wife? How much more ought ye to be faithful to your wives?"
one. Refers to Abraham. See Isa. 51. 2. Ezek. 33. 24. Supply the verb "do", as in Ecc. 2. 12, and as in Judg. 18. 8, from *v.* 18. **take heed** = be watchful over.
your = your own.
16 For, &c. = For [as] hating putting away, hath Jehovah, Israel's God, spoken; and [as hating him that] hath carried violence concealed in his clothing, hath Jehovah Sabaioth spoken, therefore, &c.
God. Heb. Elohim. Ap. 4. I. **saith** = hath said.
that He hateth, &c. = I hate.
putting away = divorce. Ref. to Pent. (Deut. 24. 1).
with his garment. Cp. Pss. 73. 6; 109. 18, 29. Prov. 28. 13. Isa. 30. 1. **17 say** = have said.
Every one, &c. Some codices read "All who do wrong are", &c.
evil = violence. Heb. *rā'a'.* Ap. 44. viii.

3. 1-6 (E, p. 1297). JEHOVAH'S MESSENGER. PURGING ALL. (*Alternation.*)

E | R | 1, 2–. His coming.
S | –2–4. The Reason. "For".
R | 5. His coming.
S | 6. The Reason. "For".

1 Behold, I will send, &c. = Behold Me sending, &c. Quoted in Matt. 11. 10. Mark 1. 2. Luke 1. 76; 7. 27. Not to that then present generation, but to the "generation" of our Lord's day. See note on Matt. 11. 18. This is the answer to the question "Where?" in 2. 17.
My messenger. John the Baptist (Matt. 3. 3; 11. 10. Mark 1. 2, 3. Luke 1. 76; 3. 4; 7. 26, 27. John 1. 23). Cp. Matt. 22. 2, 3. Isa. 40. 3–5.
prepare. By removing obstacles from the way. Cp. Isa. 40. 3; 62. 10.
the Lord. Heb. *hā-'Adōn.* Ap. 4. VIII (1). This refers to Messiah. Ref. to Pent. (Ex. 23. 20; 33. 14, 16). Ap. 92. **suddenly** = unexpectedly.
behold Fig. *Asterismos* (Ap. 6), for emphasis.
said = hath said.
the LORD of hosts. See note on 1. 4.

2 who may abide . . . ? Cp. Joel 2. 11. Fig. *Erotēsis.* Ap. 6. **abide** = endure. **sope** = lye; as in Job 9. 30: i.e. water mixed with the ashes of certain plants containing alkali. Cp. Mark 9. 3. Occurs only here, and Jer. 2. 22. **3 He shall purify.** Judgment begins at the house of God. See 1 Pet. 4. 17. **offer** = bring near. Heb. *nāgash*, as in 1. 7, 8, 11. Ap. 43. I. ii. **the LORD.** Heb. Jehovah. Ap. 4. II. **offering** = a gift-offering. Heb. *minchah.* Ap. 43. II. iii. Not the same word as in *v.* 8. **4 Then.** When Jehovah shall have sent His messenger (Messiah), and He is accepted. **offering.** The 1611 edition of the A.V. reads "offerings". Same word as in *v.* 3. **pleasant** = acceptable. **days of old** = age-past times. **former** = ancient. **and** Note the Fig. *Polysyndeton.* Ap. 6. **5 I will be, &c.** Cp. Mic. 1. 2. **the sorcerers.** Ref. to Pent. (Ex. 22. 18. Deut. 18. 10). Ap. 92. **adulterers.** Ref. to Pent. (Ex. 20. 14. Lev. 20. 10). Ap. 92. **false swearers** = them that swear to a falsehood. Ref. to Pent. (Lev. 6. 3–5; 19. 12). Ap. 92. **oppress, &c.** Ref. to Pent. (Ex. 22. 21. Deut. 24. 14). Ap. 92. **the fatherless, &c.** Ref. to Pent. (Ex. 22. 22 Deut. 14. 29; 16. 11, 14; 24. 17). Ap. 92.

374 aside the stranger *from his right*, °and °fear not Me, [1]saith [1]the LORD of hosts.

S (p. 1299) 6 °For ℑ *am* [3]the LORD, °I change not; therefore ℘e sons of Jacob are not consumed.

C T V (p. 1300) 7 Even from the days of your fathers ye are gone away from Mine °ordinances, and have not kept *them*.

W Return unto Me, and I will return unto you," saith [1]the LORD of hosts.

U But ye said, 'Wherein shall we return?

T V 8 Will a °man °rob °God? Yet ℘e °have robbed Me. But ye say, 'Wherein °have we robbed Thee?' In °tithes and °offerings.

9 ℘e °*are* cursed with a curse: for ℘e have [8]robbed Me, *even* °this whole nation.

W 10 Bring ye °all the [8]tithes into the storehouse, that there may be °meat in Mine house, and prove Me now herewith, [1]saith [1]the LORD of hosts, if I will not °open you the windows of heaven, and °pour you out a blessing, that *there shall* not *be room* enough *to receive it*.

11 And I will rebuke °the devourer °for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, [1]saith [1]the LORD of hosts.

12 And all nations shall call ℘ou blessed: for ℘e shall be °a delightsome land, [1]saith [1]the LORD of hosts.

D X 13 Your words have been °stout against Me, [1]saith [3]the LORD. Yet ye say, 'What have we spoken *so much* against Thee?'

14 Ye have said, 'It *is* vain to serve [8]God: and what profit *is it* that we have kept His °ordinance, and that we have °walked °mournfully before [1]the LORD of hosts?

15 °And now °℘e call the proud happy; yea, °they that work °wickedness °are set up; °yea, *they that* °tempt [8]God are even delivered.'"

Y 16 °Then they that °feared [3]the LORD °spake often °one to another: °and [3]the LORD °hearkened, °and heard *it*, °and a book of °remembrance was written before Him for them that feared [3]the LORD, and that °thought upon His name.

17 And they shall be Mine, [1]saith [1]the LORD of hosts, in that day when °ℑ make up

and. See note above. fear = revere.

6 For, &c. Render, according to the Structure,

a | For ℑ [am] Jehovah;
b | I have not changed;
a | And ℘e [are] Jacob's sons;
b | Ye have not failed.

I change not. Ref. to Pent. (Num. 23. 19). Ap. 92. Not in Himself, nor in His purpose, to change His dealings on the condition stated.

3. 7-12 (*C*, p. 1297). ISRAEL'S *DEEDS* REPROVED. (*Introversion and Alternation.*)

C | T | V | 7–. Sin. Backsliding.
W | –7–. Command. "Return unto ME." Conditional Promise.
U | –7. Israel's reply. "Wherein?"
T | *V* | 8, 9. Sin. Defrauding.
W | 10–12. Command. "Prove ME." Conditional Promise.

7 ordinances = statutes. Heb. *ḥoḳ*. Referring to particular ritual observances. Not the same word as in *v.* 14. **8 man.** Heb. *'ādām*. Ap. 14. I.

rob = defraud. A rare word. Occurs only here, *vv.* 8, 9; and Prov. 22. 23. **God.** Heb. Elohim. Ap. 4. I.

have robbed = are defrauding.

tithes. Ref. to Pent. (Lev. 27. 30–33. Num. 18. 21–32. Deut. 12. 17, &c.; 14. 22–29). Ap. 92.

offerings = heave offerings. Lit., in the tithe and the heave offering. Heb. *t^erūmāh*. Ap. 43. II. viii. Not the same word as in *vv.* 3, 4; 1. 10, 11, 13; 2. 12, 13.

9 are cursed with a curse. The primitive text read, "ye have cursed Me with a curse". The *Sōpherīm* say (Ap. 33) that they altered the letter מ (Mem = M) into נ (Nun = N), thus making it passive instead of active, and detaching it from the rest of the sentence. This was done to avoid a supposed irreverence.

this whole nation = the nation, the whole of it.

10 all = the whole; implying that a part had been withheld.

meat = prey: i.e. animals for sacrifice. Not put by Fig. *Metonymy* (of Adjunct), Ap. 6, for food; but put by Fig. *Synecdoche* (of Species), Ap. 6, for sacrificial animals.

open you the windows, &c. Ref. to Pent. (Gen. 7. 11; 8. 2). Ap. 92.

pour you out = empty you out.

11 the devourer = the eater: i.e. the locust. Cp. Joel 1. 4. Amos 4. 9.

for your sakes = for you (the Dative of Reference).

12 a delightsome land. Cp. Isa. 62. 4. Dan. 8. 9.

3. 13—4. 4 (*D*, p. 1297). ISRAEL'S *WORDS* REPROVED. (*Alternation.*)

D | X | 3. 13–15. The Proud. Incrimination.
Y | 3. 16–18. The Reverers of Jehovah. Remembrance and Blessing.
X | 4. 1. The Proud. Destruction.
Y | 4. 2–4. The Reverers of Jehovah. Blessing and Remembrance.

13 stout = hard, or bold.

14 ordinance = charge. Heb. *miẓvāh*. Not the same word as in *v.* 7. Referring to general religious duties. **walked mournfully before** = gone off mournfully from the presence of Jehovah of hosts. **15 And now.** Cp. 1. 9; 2. 1. . Emphatic. **they that work wickedness** = the workers of lawlessness. **wickedness** = lawlessness. Heb. *rāshā'*. Ap. 44. x. **are set up** = prosper, or are successful. Lit. are built up. Put by Fig. *Metonymy* (of Subject), Ap. 6, for being prospered. Cp. Job 22. 23. Jer. 12. 16. **yea** = yea, [they, proud ones]. Marking a climax. **tempt** = have tempted. Same as "prove" in *v.* 10; but here in a bad sense, as though to challenge or put to the proof. **16 Then**: i.e. when Malachi had spoken thus unto them, and at a time of such apostasy, showing us what is possible and practicable in these like days and "perilous times" which are closing this present Dispensation. **feared** = revered. **spake.** As in *v.* 13. **one to another.** Each one with his friend. **and.** Note the Fig. *Polysyndeton*. Ap. 6. **hearkened, and heard.** As He heard the *groaning* of Israel (Ex. 2. 23, 24); Moses, *without words* (Ex. 14. 15); and Nehemiah (Neh. 2. 4); Hannah, *without words* (1 Sam. 1. 13); Jeremiah, his *breathing* (Lam. 3. 55, 56); Jonah, when *dying* (Jonah 2. 2); the disciples, *their thoughts* (Luke 24. 15, 38). **and a book of remembrance was written.** Some codices, with Syr., read "a record was written in a book of remembrance". **remembrance.** Ref. to Pent. (Ex. 28. 29. Num. 10. 10, the same word). Ap. 92. **thought.** Precious comfort for those now who cannot speak. We can *walk* with God (like Enoch, in the darkest days), and *think* of Him with these God-reverers now, in these similar days. **17 ℑ make up, &c.** = I am preparing.

374 °My jewels; and I will spare them, °as a °man spareth his own son that serveth him.
18 Then shall ye return, and discern between °the righteous and °the wicked, between him that serveth [8]God and him that serveth Him not.

X (p. 1300) **4** For, °behold, the day cometh, that shall burn as an oven; and all the proud, yea, and °all that do °wickedly, shall be stubble: and the day that cometh shall burn them up, °saith °the LORD of hosts, that it shall °leave them neither root nor branch.

Y **2** But unto you that °fear My name shall the °Sun °of righteousness arise with healing in His °wings; and °ye shall go forth, and °grow up °as calves of the stall.
3 And ye shall tread down °the wicked; for they shall be ashes under the soles of your feet °in the day that °I shall do *this*, [1]saith [1]the LORD of hosts.
4 Remember ye °the law of °Moses My servant, °which I commanded unto him in Horeb for all Israel, *with* the °statutes and judgments.

E (p. 1297) **5** [1]Behold, I will send you °Elijah the prophet before the coming of the great and dreadful °day of °the LORD:
6 And he shall turn the heart of the fathers to the °children, and the heart of the °children to their fathers, lest I come and smite the earth with a curse."

My jewels=A peculiar treasure. Heb. *s*ᵉ*gullāh*=acquired property; hence the word "peculiar"=one's own, and "peculate", to appropriate as one's own; the root being the Latin *pecus*, cattle, of which property originally consisted, and this from Sanskrit *paçu*, that which is fastened up, the root being PAK. The Heb. *s*ᵉ*gullāh* occurs only eight times (Ex. 19. 5. Deut. 7. 6; 14. 2; 26. 18. 1 Chron. 29. 3. Ps. 135. 4. Ecc. 2. 8. Mal. 3. 17). Ref. to Pent. (Ex. 19. 5. Deut. 7. 6; 14. 2; 26. 18). Ap. 92.
as=according as.
man. Heb. *'ish*. Ap. 14. II.
18 the righteous=a righteous one.
the wicked=a lawless one. Heb. *rāshā'*. Ap. 44. x.

4. 1 behold. Fig. *Asterismos*. Ap. 6.
all that do. Heb.=every one who doeth. But some eighty codices, with four early printed editions, Targum, Aram., Sept., Syr., and Vulg., read "all who work".
wickedly=lawlessness. Heb. *rāshā'*. Ap. 44. x.
saith=hath said.
the LORD of hosts. See note on 1. 4.
leave. A *Homonym*. See notes on Gen. 39. 6. Ex. 23. 5.
2 fear=revere. See the Structure "Y" and "*Y*", p. 1300.
Sun. Here the word "Sun" is fem., as in Gen. 15. 17. Jer. 15. 9. Nah. 3. 17, &c.; and is connected with "righteousness" (which is also fem.), which Messiah, the righteous One, alone can bring.
of. In this case "of" would be the Genitive of Apposition. See Ap. 17. 4.
wings=beams, or rays.
ye. The 1611 edition of the A.V. omits this "ye".
grow up=leap for joy, or frisk. **as**=like.
3 the wicked=lawless ones. Heb. *rāshā'*. Ap. 44. x.
in the day. See Ap. 18.
4 the law of Moses. Ref. to Pent. (Ex. 20. 3, &c.). Ap. 92. **Moses My servant.** Ref. to Pent. (Num. 12. 7; see note there). Ap. 92. **which I commanded, &c.** Ref. to Pent. (Deut. 1. 6; 4. 10). Ap. 92. **statutes and judgments.** Ref. to Pent. (Deut. 4. 1. See note there). Ap. 92. **5 Elijah the prophet.** Called thus, only here, and in 2 Chron. 21. 12. Elsewhere, always "Elijah the Tishbite", to indicate his own person; but here "Elijah the prophet" because had Israel received Messiah, John the Baptist would have been reckoned as Elijah (see notes on Matt. 17. 9–13. Mark 9. 11–13): and, at His last supper, the wine, representing His blood, would have been (as it will yet be) reckoned as "the blood of the (New) Covenant", as foretold in Jer. 31. 31–34. Heb. 8. 8–13; 10. 15–17; 12. 24). **day of the LORD.** See note on Isa. 2. 12, 17; 13. 6, &c. **the LORD.** Heb. Jehovah. Ap. 4. II. **6 children**=sons.

I shall do this=that I am preparing; as in 3. 17.